EVANGELICAL MAGAZINE
AND GOSPEL ADVOCATE.

"I AM SET FOR THE DEFENCE OF THE GOSPEL."....."PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

VOL. XII. [NEW SERIES.] UTICA, N. Y., FRIDAY, JANUARY 8, 1841. NO. 2.

For the Magazine and Advocate.

A VOICE TO THE MARRIED.

TO HUSBANDS AND WIVES.

BY REV. J. M. AUSTIN.

CHAP. II.—*Conduct towards each other.*

"Two kindest souls alone must meet,
'Tis friendship makes the bondage sweet,
And feeds the mutual loves:
Bright Venus on her rolling throne
Is drawn by gentlest birds alone,
And Cupids yoke the doves."

"Let the husband render unto the wife due benevolence; and likewise also the wife unto the husband," is the wise admonition of St. Paul.—The spirit of this injunction is, that in all their intercourse with each other, the husband and wife should exercise a conciliatory disposition, and should strive to promote each other's peace of mind and general enjoyment. And the reason which prompts to this course, does not lie hid deep in in subtle ethics, but is found in the self-evident proposition, that where two individuals are destined to live together, it is altogether better for their mutual happiness, that they strive to cultivate kindness between them, than to live in contention.—When two strangers are together, one can not be happy, if he beholds the other miserable. Much less possible is it for a husband or a wife, to find enjoyment in any course of conduct which makes their companion wretched.

It is a beautiful trait in human nature, and indicates the infinite benevolence of its Author, that the heart of man is so constituted, that it does and must sympathise with fellow-creatures—that it is made happy or wretched, in beholding the pleasures or pains of those around. The more intimate the tie is which unites human beings together, the more deep and lasting is this sympathy, and the more sensitive are the parties to each others joys and woes!

In all instances where the matrimonial union is entered upon with right motives, *affection* is the magnet which draws the parties together. And it is this emotion that imparts all the sweetness and enjoyment of married life. Without it, matrimony would be an evil, rather than a blessing. A married couple may be surrounded by all that wealth and power can bestow upon them, and yet without love, they will be discontented and miserable.—While the peasant "lad and lassie," who have wedded solely through the promptings of love, and who cherish that spirit warm and deep in their souls, will be as blithsome, as gay and as happy, as the artless birds which sing merrily around their humble cottage! Such is the influence of wedded love! It makes the heart light, and the arms strong and vigorous for toil if need be—it drives care and gloom from the mind—it gives diligence and perseverence, and spreads before its votaries a continued feast.

"These are the matchless joys of virtuous love,
And thus their moments fly. The seasons thus
As ceaseless round a jarring world they roll,
Still find them happy."

In thus speaking of the influence of love, the reader will readily anticipate the remark, that it becomes every married couple to cultivate assiduously that affection for each other, which forms the only secure basis of domestic enjoyment. Love is a delicate plant. It must be cultivated and continually nourished, or it will wither and die. Indifference will nip its tender blossoms, as a blighting frost—and anger like a furious storm, will uproot it and prostrate it to the earth. It is all-important, therefore, that married people should strive to exhibit towards each other, no feelings which may have a tendency to produce coldness and alienation of affection, but should observe those kind attentions, and manifest those emotions of respect, forbearance and forgiveness, which invigorate the principle of love, and make its flame grow warmer and brighter.

There is nothing more essential to the continuance of connubial love, than a high regard for each other's feelings. When a married couple are careless on this point—when each treats with neglect or derision, the views and opinions of the other—when they indulge in sarcastic remarks, in bitter epithets and jeering scoffs, and seem desirous to say something or do something to make their companion unhappy—they are pursuing a course which must inevitably be destructive to their enjoyments. Instead of this, they should respect each other's feelings and views, and strive by all means to avoid the least appearance of a disposition to cause pain to one, who, above all others, they should wish to see happy.

Mutual confidence between a married couple, is essentially necessary to their happiness. In what manner can a husband or wife so manifestly exhibit confidence in their companions, as by confiding in them all thoughts and feelings that can be supposed to excite any interest? To withhold this confidence, and be taciturn and incommunicative, not only indicates lack of respect, but it is also calculated to produce hardness and alienation of feeling, if not distrust and suspicion. In innumerable instances, jealousy has been excited simply for want of those mutual and free explanations of conduct, which should always be readily given by a wedded pair. Every husband and every wife, is liable to be placed in circumstances which might lead to suspicion of some evil, unless due explanation is given. Such explanation should never be withheld through pride, or obstinacy, or a supposition that there can be no need of it. Married people have a claim on each other in this respect which should not be neglected.

Although the husband, for instance, may feel conscious that his conduct in any given case, has been perfectly proper, yet if he perceives that it gives uneasiness to his wife from the view she takes of it, he should be both willing and anxious, to give a full explanation of his proceedings and motives, to any extent sae may desire. And he should not refuse an explanation, from any supposition that she has no right to expect it of him. If his proceedings have been of such a character as to give her uneasiness, she *has* a right to an explanation, and the husband who is conscious of his own rectitude, will not withhold it. The same remarks will apply in all those cases where the proceedings of the wife are unintelligible to the husband. This mutual confidence—this willingness to open all the secrets of the heart to one another—is a most powerful promoter of respect and love. Whereas a lack of it is the fruitful source of the worst evils that beset the pathway of the married!

Another disposition which should be cultivated, is *good nature*. A gentle, pleasant disposition, will cover many small faults. What man would not prefer a wife, or what woman a husband, who is good natured, even tempered and pleasant, though perhaps, plain in features, to one who is fair and handsome in person, but fretful and cross-grained in disposition? How much unhappiness has been caused by a lack of good nature! A sour, retaliatory disposition, has the double quality of making its possessors unhappy, and all others unhappy with whom they mingle in their irritable moods. There are few things more uncomfortable than to be compelled to be in the company with ill-natured individuals. We feel mortified at their display of peevishness, and dare hardly utter a thought, lest, peradventure, some unlucky word should be dropped, which would fall upon their irritable feelings like a spark upon powder. A sour tempered, passionate man, is an object of fear—a fretful, scolding woman, is an object of disgust! Unite them together in matrimony, and they will form a strange and alarming compound of obstinacy and irritability—their life will be a continued war "offensive and defensive"—giving the ascetic bachelor an opportunity for sneering triumph, as he points to them as a specimen of *the pleasures of matrimony!* How many there are who lead this "cat and dog" life. So deeply does the *fretting* habit become seated in their nature, that they can hardly address each other on any subject, except in a shrill, querulous, irritating tone of voice, which falls most harshly on the ears of the quiet and peaceable. And their very features often appear to be *stereotyped* into a habitual cross-grained expression.

But look into another and different family.—Enter the tenement where husband and wife, and all the inmates, are disposed to cultivate a disposition of kindness and forgiveness. Good nature is painted on every countenance—it sounds in every voice—it is exhibited in every action. Peace prevails throughout such an abode, and its pleasant sunshine dwells in every soul. There is no outburst of passion—no flaring up of ill-temper—no irritating expressions—no fault-finding or disputing. Every thing moves on harmoniously and quietly, and in consequence they are a happy family.—Where all are disposed to be peaceable, forbearing and good humored, in their intercourse, there is no difficulty in carrying this disposition into practical execution and reaping its rich fruits. If a misunderstanding arises, it is easily adjusted—if in a moment of irritation, an ill-natured expression is dropped, instead of being met in a similar strain, and kindling a fiery contention, the oil of forgiveness is poured upon the spark, it is quenched in love, and the happiness of the family moves on uninterrupted.

This is the fruit of a general disposition of good nature. It will not be necessary to urge upon the intelligent and discreet reader, the necessity of cultivating this disposition, and of guarding against that of a contrary character. The influence of the two dispositions is so opposite and so evident, that the contrast need but be made, to induce all who value their own enjoyments, to take heed to their ways, and guard against all improper feelings.

I can not forbear urging upon the married to avoid all *angry disputes* and *contentions*. Disputes often commence in trifles. The husband, perhaps, makes a remark, which may not be exactly pleasing to the wife—she replies with an irritating word and tone. Thus the fire begins to kindle, and it burns warm and warmer, until both parties become exasperated to the highest degree, and expressions will be used, and feelings of ill-will excited, which may not be forgotten for weeks or months. In innumerable instances, disputes originating in regard to some object too trivial to bestow a second thought upon, have been carried on and made to wax higher and deeper, until they have eventuated in the annihilation of all affection, the breaking up of the family, and the entire separation of husband and wife. In such instances, how much difficulty and wretchedness might have been prevented, if the parties had but exercised a little forbearance at the

commencement of the controversy. A certain writer, in speaking of the frivolous disputes in which married people sometimes indulge, says, "I have known a fond couple quarrel in the very honey-moon about cutting up a tart; nay, I could name two, who, after having had seven children, fell out and parted beds on the boiling of a leg of mutton. My very next neighbors have not spoken to one another these three days, because they differed in their opinions, whether the clock should stand by the window or over the chimney."

There is nothing against which the married should more strictly guard, than frequent disputes about "trifles light as air." These frivolous bickerings cool the ardor of love, and sow the seeds of that distrust, which alone is fruitful of every bane to connubial happiness. That a husband and wife are liable to entertain different opinions upon subjects of common interest to both, is true. But this forms no possible apology for angry disputes. And here is the root of the evil. There are multitudes of people who will at once fly into a passion, and be ready for contention, whenever any remark they may offer, is not fully coincided in. I have known many persons of this description. They would discuss a difference of opinion very politely and pleasantly with a stranger, or one with whom they are not intimate. But in more private life, the moment their companion offers an opinion opposite to their own, or suggests that some different course from that they approbate, should be adopted in regard to any given subject, anger sends its flash into the eye, and a sharp, testy reply is made, which sets a dispute into vigorous operation. This is the weak point in many people that needs to be strongly guarded.

Whenever a difference of opinion arises, it *can* and *should* be discussed with as much mildness and good nature, as a topic upon which there is no disagreement. The different views which each entertain, should be freely offered, and examined with calmness, in a mild and friendly tone of voice, and in the replies which each makes to the other, the utmost care should be taken to utter no reflections upon the abilities or motives of either party, or to use any expressions of an irritating nature. If the husband thinks the wife talks foolishly, or takes an unreasonable view of the subject of conversation, instead of indulging in such epithets as "simpleton," "ridiculous," "absurd," he should strive to convince her of her error, by kindly, and peaceably, and patiently laboring to enlighten her upon the merits of the subject. If she has acted foolishly or unreasonably, she will in this manner perceive it soon enough, without being harshly and angrily taunted of it. And the wife should pursue the same conciliating course towards her husband. They should patiently bear each other out in their remarks and suggestions, with proper respect, and before answering, pause a moment, to see and correct the state of their feelings—especially if they feel the premonitory symptoms of rising anger. And if either party loses temper for a moment, and indulges in a harsh, irritating expression, the other, so far from following this example, should exercise the greater self-command, and by increased kindness and forbearance, both in demeanor and language, exhibit the rainbow of peace which will soon dispel the rising storm. "A soft answer turneth away wrath," is one of the wise maxims of the Bible, and universal experience testifies its truth. Let answers be soft and gentle, and it will be impossible to kindle wrath in any bosom.

What reason, what propriety is there in creating hard feelings and making one another unhappy, simply because we can not think alike upon every subject. There is quite as much reason for becoming angry and miserable because we do not look, or speak, or dress alike. "Two things well considered," says Cotton, "would prevent many quarrels. First, to have it well ascertained whether we are not disputing about terms, rather than things; and secondly, to examine whether that on which we differ, is worth contending about." Patrick Henry in his Advice to his Daughter, most sensibly remarks: "Little things, which in reality are mere trifles in themselves, often produce bickerings and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure, with a smile of affection. Be assured that one difference outweighs them all a thousand, or ten thousand times. A difference with your husband ought to be considered as the greatest calamity—as one that is to be most studiously guarded against. It is a demon which must never be permitted to enter a habitation where all should be peace, unimpared confidence, and heart-felt affection." There are some very useful hints in the following stanzas, an adherence to which would benefit many families where strife and discord now reign:

"Ye wives and ye husbands, who much wish to see
Your conjugal scenes from all skirmishes free,
In this doth the secret of harmony lie,
Ne'er begin a duet e'en a half note too high.

"Ye ladies, though vex'd your mild spirits may be,
Yet kindly beware of a keen repartee;
For peace's soft bosom those arrows must hit,
Which doubly are pointed with anger and wit.

"Ye husbands, of argument chiefly beware,
That bane of good humor, which frightens the fair,
Where reason's soft tones soon in passion are drown'd,
While happiness trembles, and flies from the sound.

"O both have a care of all hasty replies,
On hearing whose discord, the bachelor cries,
While snugly he smiles on himself and his cat,
The sharp notes of marriage are worse than the flat."

Another topic on which I must be allowed to touch, is the conduct of husbands and wives towards each other in public. There are two extremes upon this subject, which are equally to be avoided, viz., too great a display of fondness, on the one hand, and an exhibition of too much neglect on the other. My readers undoubtedly have frequently seen displays of both descriptions of conduct in public between the married.

Young and newly married couples, should carefully avoid a fondling, lackadasical kind of intercourse before company. It is sickening to those who witness it, and subjects those who are guilty of it to the ridicule and sometimes even to the contempt of the lookers-on; for it is usually thought that a display of so much of the *softer* feelings, indicates rather a lacking in strength of mind. There are some husbands and wives who make themselves perfectly ridiculous in this manner. Although the company where they are, may be large, yet they remain together as inseparably as the Siamese twins, and hardly speak or look to any others. And if a remark is made to either of them, it is a great chance that they will direct their answer, in a love-sick tone, to their *dear*, rather than to the person who addressed them. There is a time and place for all things; but this very loving demeanor in the presence of others, is altogether out both of time and place.

But because the married should guard against an exhibition of too much fondness in public, I would not have them fall into the opposite extreme, and pay no attention at all to each other. This conduct is still more culpable. And yet it is often seen. There are those who seem to imagine that because they are *married*, there is no necessity for exhibiting the least regard, or of noticing each other at all in a promiscuous company—a conclusion for which I can not see any warrant in the premises. Because it is only a wife, or a husband, they imagine there is no call for attentions; and they will pass an entire evening at a social party, without noticing, or perhaps, even speaking to each other. But this is dangerous. Jealousies and animosities have often been engendered in this manner, which have resulted in the most unhappy consequences.

I am aware that in the most fashionable circles in Europe, and perhaps to some extent in similar circles in our own land, husbands and wives often pay but slight attention to each other, but frequently proceed so far on the extreme, as to exhibit gallantries and form attachments, and become involved in *liaisons*, in a manner highly subversive of morality and destructive to domestic enjoyment. But it is not to the most *fashionable* circles that we should look for good examples. Alas! we discover there many practices entirely unworthy the imitation of those who desire to cultivate modesty of deportment, purity of heart, and integrity of character. And especially would I have my fair countrywomen inflexibly discountenance the introduction of the dangerous and corrupting practices of fashionable society in foreign lands, which the frequent and rapid intercourse now established with the eastern continent, must have a strong tendency to infuse into our own circles.

Between the two extremes of deportment which I have noticed, the married should adopt the medium line. While avoiding too great an exhibition of fondness in public, they should pay sufficient attention to each other to have it manifest to a stranger, that there is a mutual respect and attachment existing between them. And this can be done without exhibiting the *dalliance* of the lover, or the coldness of the cynic! I commend to the careful perusal of my readers, the following description of a good husband and wife.

"The good husband is one who, wedded not by interest but by choice, is constant as well from inclination as principle; he treats his wife with delicacy as a woman, with tenderness as a friend; he attributes her follies to her weakness, her imprudence to her inadvertency; he passes them over, therefore, with good nature, and pardons them with indulgence; all his care and industry are imployed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation, because hers is blended with it. Lastly, the good husband is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christianity by his own example."

"The good wife is one, who, ever mindful of the solemn contract which she has entered into, is strictly and conscientiously virtuous, constant and faithful to her husband; chaste, pure, and unblemished, in every thought, word and deed; she is humble and modest from reason and conviction, submissive from choice, and obedient from inclination; what she acquires by love and tenderness, she preserves by prudence and discretion. She makes it her business to serve, and her pleasure to oblige her husband; conscious that every thing that promotes his happiness must, in the end, contribute to her own. Her tenderness relieves his cares, her affection softens his distress, her good humor and complacency lesson and subdue his afflictions. 'She openeth her mouth,' as Solomon says, 'with wisdom, and in her tongue is the law of kindness. She looketh well to the way of her husband, and eateth not the bread of idleness. Her children rise up and call her blessed: her husband also, and he praiseth her.' As a good and pious Christian, she looks up with an eye of gratitude to the great Dispenser and Disposer of all things, to the Husband of the widow and the Father of the fatherless, entreating his divine favor and assistance in this and every other moral and religious duty."

For the Magazine and Advocate.

A REPROACH ON THE LIVING SUSTAINED.

In the Magazine and Advocate, Vol. XI., No. 20, page 158, is an article taken from the Baptist Register—the caption, "Reproach on the dead Removed." The writer of that article says, "We have noticed in the Universalist Magazine and Advocate of the 15th Nov., 1839, the death of our beloved Ichabod Blakeslee, which stated in part as follows: 'Toward the close of his life, his faith in God's love supplied the deficiency in his narrow creed, although he was not an avowed Universalist."

I am glad the writer in the Baptist Register, had honesty enough to say that he only quoted *a part* of the obituary notice which he referred to; for it is conclusive evidence to my mind, that he intended to leave out that part of it which would satisfy the candid reader of the Baptist Register, that he could not draw such a conclusion from the language there made use of without doing violence to it. For if he had quoted the whole sentence, it would read, "Towards the close of his life, his faith in God's love *somewhat* supplied the deficiency in his narrow creed,

although he was not an avowed Universalist." I ask the candid reader, if he can see any thing in the sentence that indicates that Br. Blakeslee acted the part of a hypocrite?

Now for the benefit of Mr. Grey, I say that Mr. Blakeslee did, toward the close of his life, enjoy a great extension of faith in God's love, which he did not enjoy in former years. He once thought that a person could not be a Universalist and be a Christian; and while possessing such a belief, he was heard to say, that he never would "hear one preach, nor ask one to pray if there should one come to his house." But this, I think, was owing to his narrow creed, which he was bound to support—a creed which taught him that "God had chosen in Christ Jesus, before the foundation of the world, a part of mankind to everlasting life, while he was pleased to pass by the rest, and leave them to weep in endless sin and misery." But how God can change the mind, and bring it to a knowledge of the truth! About one year before his death, I visited at the house of Br. Blakeslee. He asked me to pray in his family, and carried me to the house of Br. A., and heard me preach, and stated to me that he believed that there were many good Christians among the Universalists, and that it was his prayer, that *all* might be saved and come to a knowledge of the truth! Yet he could not fully see that *the Bible* taught it; and before he could be a firm believer in the final salvation of all men, he must so understand the Bible; for that had made him a Baptist, and the adversary, nor no other thing, could make him a firm believer in Universalism; but the Bible only. From this conversation a member of the Baptist church, who was present, has reported that Mr. B. said God had made him a Baptist, and the devil could not make a Universalist of him. This, it will be seen, is a perversion of the very correct remark of Br. Blakeslee, that the Bible only, could convince him; for if "the restitution of all things," is believed at all, it must and should be *because* God has "spoken it by the mouth of all his holy prophets since the world began."

Mr. Grey says, "his daily walk was not tinged with Universalism." Now it is evident, that his walk *was* tinged with Universalism; for he was practically one, if not fully in faith; as all will testify who knew him for years before he died—he loved God with his whole heart, and his neighbor as himself. Again. Mr. Grey says, that Br. B. said, no Universalist could feel as he did. Mr. B. never said so, if the widow is not mistaken. But he did say, that he could not see how a Universalist could be as firm in the belief of a world's salvation, as they or he could believe the salvation of one who lived a Christian life. It is evidently a fact, that he died rejoicing in the love of God. I ask, what is the love of God, but Universalism?

Mr. Silas Grey says, "by the request of his family, and for the cause of Christ and the church of God, we present this for publication."

I ask Mr. Grey, if he expects that the cause of Christ and the church of God requires a falsehood to sustain them? Furthermore I say, the family of Mr. Ichabod Blakeslee never did request the publication of that letter, and never saw it till long after it was published. It may be proper to say, that Mr. Grey went to the widow, and told her that I had published Mr. B's. death, and stated that Mr. Blakeslee had renounced the Baptist doctrine, and embraced Universalism! She told him (after he requested her so to do,) that if I had published that Mr. B. renounced the Baptist doctrine, she was willing that he should correct the error—and that is all the family knew about it—not even one of the rest was consulted about it.

If Mr. Grey dare deny the statement which I have made, let him do it publicly.

I. B. SHARP

For the Magazine and Advocate.

IS DEATH AN EVIL?

I have speculated a good deal upon this matter, of late years; having been taught in youth, that death was the "great enemy," I associated with the monster, an equally great evil, arbitrarily inflicted by a being whose object was not the happiness of his creatures, but their punishment. But the lapse of time and my reflections upon the subject, have considerably changed my views of the character and nature of the last act in the drama of human life. Death, stripped of the terrors in which bigotry has clothed it, presents no revolting features to the mind of the philosophic Christian—presents nothing that should alloy the rational enjoyment of those blessings which our heavenly Father has conferred upon us.

How unreasonable would it be to suppose—what a contradiction in the character of the Supreme Being—that, after every act towards his children has been to promote their welfare, and enhance their happiness; every law, both moral and physical, bearing testimony of his unvarying benevolence and kindly regard; should create a law directly contrary to all the former acts of his administration, making a "great enemy," and inflicting a terrible evil upon his children! If this inconsistency can not be charged to God, then surely death is not an evil.

God has, for wise and benevolent purposes, implanted in the breasts of men a feeling of repugnance to pain, sickness and death; probably to protect them from personal injury, from disease and self-destruction; and by obeying this law of our nature, we escape most of the evils of existence, and lengthen out our lives to a healthy and happy old age, till death, from the accumulating infirmities of life's decline, is regarded as the good man's dearest friend. Thus far death is not an evil—God has not made it such—and we are compelled to admit that the law requiring a termination of our mortal life, is quite as benevolent in its design, as the one that calls us into existence.

If death is terrible, men do make it so themselves. For every violation of a moral or physical law there is a penalty; and that men, by a constant course of immorality and vice, do make their lives miserable, and their deaths terrible, there is no doubt. When the bitter reflection of a life misspent—the injuries they have inflicted upon their fellow-men, and of ingratitude towards their friends—when all this comes crowding upon the mind, with the melancholy certainty of going down to the grave unwept and unlamented; what misery, what anguish must the soul endure? How painful must be the contrast between the constant and undiminished kindness of his heavenly Father, and his own unprofitable and wicked life! Instead of obeying that universal law of God, that to be happy ourselves, we must confer happiness upon others, he has gone diametrically contrary, and in the pride and selfishness of his heart, has oppressed and augmented the misery of all that came within his influence. Such men can not be happy in life, or go down to the grave in peace. God has not only declared it by revelation, but the laws of nature make it impossible. But death is not a terror or an evil, to the man whose life has been but even an imperfect pattern of that Being who sends "his rain upon the just and the unjust," and whose universal love and affection for his children, is manifested by giving them every thing that can make existence happy and life a blessing. If death appears terrible to the sensual and vicious, he has a lovely and inviting aspect to the poor and virtuous—to the great and good man, who has conformed through life to the wholesome laws of a beneficent Deity, and who lies down with entire and happy resignation to the last edict of the Great Parent.

R. D.

Utica, Dec. 6, 1840.

For the Magazine and Advocate.

SELF EXAMINATION.

An immediate examination of ourselves, looking into our own hearts and judging of the propensities and inclinations which reign predominant there, is necessary to religious propriety and spiritual strength. As Christians, therefore, instead of allowing ourselves to be inflated with the idea of being under the operations of the divine spirit, let us endeavor to learn, not only its proper influence, but to view it in contrast with a spirit fired and animated by worldly doctrines. For here we are liable to sad mistakes. When our feelings are animated by present success and the prospects of future good, the overflowings of delight are apt to deceive us, by imparting selfish views of our superior power in gaining our condition, rather than thankfulness to God in giving us opportunity. Here then is the difference between a proper spirit towards God, and the one so often mistaken for it.

Sometimes when our meditation is clear and our hearts are open to improvement, it is well to come out upon ourselves in these general terms: O, my soul! what art thou doing in this transient life, and what end art thou serving? Dost thou let thy light shine clear to those around thee? Dost thou promote the true honor of man and the glory of God? Art thou filling the great end of thy being by loving thy God, and dealing justly with thy fellow-men? Art thou imparting relief to the distressed, and pouring comforts into the exasperated wounds of the sorrowing and mourning? Dost thou live peaceably with those around thee, and give cause that they may live peaceably with thee? Art thou obedient to the holy monitions of thy Saviour, and dost thou labor for the promotion of his love? Dost thou delight to worship in his sanctuary and to make his tabernacles thine abode? Dost thou oppose the powers of the world? Dost thou wrestle with the flesh? Dost thou retrench thy living, and abstain from hurtful luxury, and dissipation? Are the principles of my heart and my actions effected in any way by the religion I profess? Is my course in life so virtuous that others will be led to the conclusion that I am of the spirit of truth, and have been with Jesus?

By occasionally making such appeals as these, earnestly to ourselves, we shall not only make a sure retreat from the charms and temptations and frivolities of life, and unmask the all engrossing attachments which they form in us to the exclusion of other things of higher moment, but we shall also open a door through which we may enter into the enjoyments and devotions of religion, and by this means infuse into our minds a spirit of readiness to render ourselves serviceable to the greater good of those around us. May the words with which I conclude sound continually in our ears: "Behold I come quickly and my reward is with me. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. I will make him a morning star. I will make him a pillar in my temple. He shall spend his days in peace and dwell with safety in the land." G. S. A.

Br. Bazin—Credit L. E. Harrington, Akron, Erie county, $2.00 and charge us.

Br. Tompkins—Credit Miss Sarah Clift, Onondaga, for current volume Repository, $2.00; also Mrs. L. Y. Avery, Onondaga, $2.00. Credit Miss Caroline Jenkins, Marengo, Wayne county, $2.00. Send Repository to H. Wilcox, Cedarville, Herkimer county, and credit $2.00 Also send to Czarina Rawson, Ravenna, Portage county, Ohio, credit $2.00, and charge us.

Brs. Thomas and Thayer—Send Star of Bethlehem to G. P. Dennison, Sodus, Wayne county, credit him $1.00 and charge us.

Br. Gihon—Send Nazarene to B. Monroe, Sylvania, Bradford county, Pa.

Br. Price—Send Christian Messenger, current volume, to Rev. N. Brown, Howlett Hill, Onondaga county, and credit him $2.00; also send same to Alfred Brown, Henrietta, Monroe county, credit $2.00. Send current volume Union to E. S. Jenkins, Marengo, Wayne county, credit $2.50 and charge us.

Br. Rogers—Your sheets have been forwarded to you at 130 Fulton-street, New-York, care of French and Davis, corner of Green and Division-streets, Albany.

Br. Wood—The price of the Mnemosynum is $2.00. Those containing but 1 1-2 quires of paper, $1.75.

O. H.

For the Magazine and Advocate.

INGRATITUDE.

We know of no sin that is committed under the sun, which renders the depravity of human nature more conspicuous, than that of ingratitude. The evidence of its guilt grows out of the very nature of the case; and the magnitude of the crime is so great, that it can not escape the condemnation of every individual who has any claims to reason and justice. Its blighting and withering influence is experienced in various forms. It clogs the wheels of mutual intercourse, by rendering mankind more selfish; less mindful of the interest of others. It dries up the fountains of benevolence, and kindles the fires of jealousy and revenge. It hates instruction, scorns reproof, and frowns on the gentle teachings of admonition. It gives a loose rein to the lower propensities of our nature, suffering them to move on in their natural course without any restraint, and to indulge in every sinful gratification, that the dictates of their morbid and vitiated appetites may desire. In short there are but very few, if any evils, but what *this* serves to strengthen and encourage.

But it is not so much the object of this article to point out the baleful influence, which is exerted in consequence of ingratitude when committed against man, as it is to show the recklessness of that soul, who so far forgets the obligation and duty he owes to his Maker, as to indulge in this heinous sin against his divine Providence. For black and detestable as it is, and so prolific of evil consequences, in the former case, it is nevertheless innocent, committed under such circumstances, compared with its enormity when committed under the latter. Because the imperfections of mankind—the selfish and speculative motives which they may *sometimes* have in view, in confering favors upon their fellows, will serve, in a measure, to palliate the enormity of the crime, when indulged in towards them. But when committed against God, by manifesting dislike, or ill humor, towards those wholesome and equitable laws by which he governs the universe, it admits of no excuse. For his law is perfect and his ways are just; and whatever he bestows upon his creatures, as well as that which he withholds from them, is wisely calculated for their greatest good. But notwithstanding the fact that "Every good and perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning"—a consideration which ought to call forth the grateful acknowledgements of all his intelligent creatures—He is frequently treated with coldness and ingratitude. All those murmurs and complaints, which we every day hear concerning the vicissitudes of life—the variety of seasons, the difference of climate, and changes of weather, together with hundreds of other things, are conclusive proofs, that the basest ingratitude is too often committed against the Giver of all good.

We recollect an occurrence which took place a few months since within our own observation, which will serve to illustrate more fully the nature of our subject. It will be recollected that a portion of the last summer was visited, in many places, with something of a drought; so much so, that many began to think what they had committed to the bosom of the earth would *not* return them seven fold reward. During this season of suspense, which, in consequence of some plenteous showers of rain, was fortunately but a short one, none probably complained more bitterly, and longed with greater anxiety for the moving of the waters, to ease his troubled mind, than the individual of whom we are about to speak. But what think ye, was the language which this man expressed, both in actions and in words, at the time of the falling shower? He was pleased at the commencement, probably as a child is pleased with some new thing; but, mark! gentle reader—before the rain had fallen to moisten the parched ground sufficiently to put the vegetable world in a thriving condition, this man, as he beheld the water yet copiously descending, observed in a harsh indignant manner, "well it keeps pouring down yet; I'll warrant we shall get enough now to drown every thing all out; that is always the way in this country; one extreme follows another."

This man, notwithstanding his high pretensions in regard to religious matters, (being a zealous and active member of a popular church, and as to external rites and ceremonies, not probably excelled by any of his religious associates,) could so far forget the dignity of his station—not only as regards his religious profession, but also as a *human* being—as to indulge his malignity against Heaven; at a time, too, when the occasion called for his highest and most profound gratitude! We wish not to be understood, however, that our object, in alluding to this circumstance, is to cast odium upon any particular sect or denomination of people; it is to show that those who are often considered by the world, the best and most exemplary characters among us, as well as others of less esteem, are alike guilty of committing this heinous and detestable sin. For this incident we readily grant, illustrates a practice quite too general and popular; and it was with a view to exhibit this *general* practice more clearly, that this particular circumstance was alluded to. We are far then, from believing that this evil is of rare occurrence; and we have frequently thought, on looking abroad upon the civilized and enlightened world, that it is lower in the pit of moral degradation, in this respect, than the heathen are; or to speak more philosophically, that those people who consider themselves to be civilized and enlightened, possess less of *some* of those distinguishing characteristics than those whom they are pleased to denominate heathen and savages. In order to illustrate this we must be permitted to relate another incident, which the reader may contrast, if he pleases, with the one already stated.

An acquaintance of ours, who was living not far remote from the frontier of an Indian settlement, happened, on a certain occasion, in his travels, to be overtaken by the shades of night, just as he was in the midst of this savage people. In consequence of the intense darkness which presently ensued, together with the inclemency of the weather, and the bad condition of the roads over which he was journeying, he was compelled to seek the shelter and hospitalities of the "red man's home." He accordingly entered the savage wigwam and made known to the inmates his request. He was freely received with every expression of kindness, and made welcome to participate in the best accomodation, which the house afforded. The evening, he observed, passed away in a much more agreeable manner than could have been anticipated, under such peculiar and novel circumstances. The time having arrived in which they were "to lay them down to rest," the family, to the great surprise and mortification of their strange visitor, were all summoned by the man of the house to perform their religious duty; which consisted in returning thanks to the "Great Spirit" for his kind protection over them, and invoking him also for the continuance of his blessings. The willing acquiescence and cheerful manner in which every member of the family yielded to the requirements of their religious duties, together with the zeal and apparent devotion which they manifested in performing them, were convincing proofs to the mind of their novel spectator, that the spirit, as well as the form, of true gratitude and piety were there. He left the hospitable retirement at the return of day much confused and mortified in consequence of the scene which he had witnessed, and returned home with shame and confusion of face.

But what is true in this single case, in regard to the tribute of gratitude offered by this savage family, is also true, as a general thing, with all the aboriginal tribes throughout the country. The religious rites and ceremonies which they observe are not more conclusive proofs of this position, than is the contentment which they invariably manifest in regard to the respective positions and situations in which they are found. Few inducements are sufficient to cause them to exchange their native land for that of another. Many of them are so reluctant about leaving their country, that they choose rather to be buried in the soil that gave them birth. This is the true character in every clime, of

> "The poor Indian, whose untutored mind
> Sees God in clouds, or hears him in the wind."

A genuine reconciliation to the "Great Spirit," for the lot which he has assigned him upon earth, marks all his goings. He asks not for "an angel's wing" to enable him to escape the inconveniences of his own country, and to fly to another, to seek the blessings of a more friendly clime; but "to be," in the very position in which Providence has placed him, "contents his natural desire." It matters not what these people consider the "Great first Cause" of the distinguished blessings which they so fully realize, to be; whatever or whoever it may be, must ever receive the tribute of their grateful hearts.

How widely and remarkably, in this respect, do the customs and practices of those otherwise savage people contrast with those manifested frequently by a people, who, in contradistinction of their superior claims to virtue and morality, have assumed to themselves the modest title of civilization! Let those characters, who are in the habitual custom of murmuring and complaining about the seasons, climate, and other things over which they have no control, ponder well upon these things! Let them cast their thoughts to the Islands of the sea, and behold the inhabitants thereof! There is breathed the pure spirit of serene tranquility and composure by the native, whose narrow limits, comparatively speaking, "measure scarce an inch around." Let those in the temperate regions who may feel disposed to repine at their own lot, in consequence of the severity of the winters, consider how much better their condition *is*, in this respect, than the poor Laplander, who travels over the ice-bound hills of his native country, unattended, for weeks in succession, by a single ray of the sun's effulgence to melt away the "eternal snows:" and how much better it still *might be*, if the *contentment* of the poor Laplander was theirs. A consideration of these facts should serve to awaken in the mind of every human being, a sense of true gratitude, not only for the superior advantages which he possesses over a portion of his fellows, but also for the contentment and quietness with which the Great Disposer of all events has blessed those whom *he* considers less privileged than himself. What think ye would be the surprise of some inhabitant from the frigid zone, who should become acquainted with the seasons of a temperate clime, on hearing the natives thereof complaining about the length and coldness of their winters—on hearing them, as they frequently do in order to get an accusation against Heaven, aggravate the evils which they fancy themselves to suffer, even to an absurdity, by insinuating that they live in a country where the winter season occupies thirteen months of the year—or, in consequence of some slight changes, which may have taken place in the atmosphere, that the transitions from heat to cold, are so sudden and severe, that a toad can not have time to sing an entire note without incurring the hazard, in the attempt, of being choaked up in a wall of ice? How frequently do we hear expressions similar to these; and that, too, by those, whose granaries and store houses are at the same time groaning under the weight of earth's richest treasures! And what, we repeat, would be the feelings of one from the frozen regions at such an exhibition of folly and madness? Let the accounts of his contentment, which declare that he believes his *own* country the best in the world, answer.

What remains to be noticed in relation to this subject, is the cause which produces this inordi-

nate amount of discontentment and ingratitude on the part of the civilized and enlightened world. The questions which naturally arise from the view of the case, as we have presented it, are, whether there is any thing in the nature of civilization that necessarily produces such effects. Or whether the revelation which God has made to man, is calculated to render the creature more ungrateful to, and independent of, that Power that spoke him into existence. We proceed to answer these questions by observing that we discover nothing in Divine revelation, which is calculated to produce such baleful effects; and therefore believe that the cause is not to be attributed to any revealed truths, but to the *errors* into which mankind have fallen, by mistaking the revelations of their carnal minds, and selfish propensities, for the revelations of Divine truth. The first of those *errors* which we shall notice, is that of original sin. This has probably contributed as much in the production of the evil of which we are speaking as any *one* other. Indeed it is difficult to conceive of a cause *better* calculated to produce such effects. "Behold the fathers have eaten sour grapes and the children's teeth are set on edge," says the doctrine of popular theology—a doctrine not only in direct violation of the express language of scripture, but also repugnant to every principle of reason and justice. It is nothing singular, then, that believers in such principles should be ungrateful. For let them but consider, that the ills and troubles which they fancy themselves to suffer in the world, are for the punishment of the sins committed by their fathers, long before they were born, and they will be prepared for little if any thing else, but to comply with the exhortation which Job's wife urged upon her husband—"to curse God and die."

The next error which we shall notice is that of total depravity. This is also a very popular mistake, and is doubtless a prolific source of much of the evil in question. Its natural tendency and influence are about the same as those of original sin; for they both represent the creature as alike guilty, and liable to suffer, for those acts over which he had not the least control, and the commission of which he could not possibly have avoided. For if the creature is totally depraved, born adverse to every thing that is good, and inclined to evil and that continually, then it is perfectly plain that his evil deeds result from his *constitution*, and not from any choice which he may exercise, for this is utterly out of his power. All punishment therefore, which is believed to originate from this cause will ever be considered unjust and cruel. Although we do *not* believe but what it is possible for any and all men to perform good and virtuous actions, yet we *do believe* it impossible for *any*, who believe this doctrine, to exercise true and genuine gratitude to the Great Author of their existence.

The last error which we shall notice, which has served to propagate this evil, is that of endless misery. It matters not what the believers of this doctrine consider this eternal punishment to be for; whether to punish the children for the sins committed by their fathers, long before they were born, or to punish them for actual transgression committed by themselves, in consequence of being created totally depraved—whether they believe mankind to be made, by an eternal decree, for the express purpose of making them endlessly miserable, or whether they believe them to arrive at the same result, in consequence of their free agency—any or all of these forms of belief, are alike calculated to inspire a spirit of base ingratitude in the hearts of those who believe them. Mankind have too long been taught to believe that in order to be happy hereafter, they must forego all the pleasures which can be derived from the things of this world, and thereby possess themselves of the joys of heaven, as a sort of reward, earned or merited, by suffering a proportionate amount of misery, in consequence of refusing to partake of the comforts of this life. By reason of this doctrine, the blessings which a kind and beneficent Father bestows upon his children here, are frequently considered as a kind of temptation held out by Satan for the purpose of calling them off from the way which leads to future happiness, and of thereby securing them in his snare, and preserving them for his kingdom. In consequence of this erroneous belief, gifts of an earthly nature have been frequently underrated, their claims not appreciated, their objects not understood, and the *name* of the great Giver *misrepresented*. It is nothing singular, then, where such sentiments prevail—where people believe themselves to be the most virtuous, and live in a world where they say the righteous suffer *more* misery than the wicked—that we should hear murmuring and complaining about the dealings of Divine Providence.

When we consider how extensively those errors, of which we have been speaking, have prevailed in the civilized world, we wonder not, why its inhabitants have been excelled by the heathen in returning gratitude to the great Disposer of all events, for the blessings which they enjoy in the present life. Let those be corrected, and the evils resulting from ingratitude would cease as a matter of course. Instead of the doctrines of original sin, total depravity, and endless misery, let man be taught the plain truths of the Bible—"that the children shall *not* bear the iniquity of their fathers"—"that the Lord will not cast off forever; but though he cause grief, yet will he have compassion according to the multitude of his mercies"—"that no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Let mankind believe these truths, we repeat, and instead of murmuring and complaining about the condition in which God has placed them, we should then behold them exercising that pure and fervent spirit of gratitude which is

"That incense of the heart
Whose fragrance smells to Heaven."

Lowville, December, 1840. H. B

For the Magazine and Advocate.

TOTAL DEPRAVITY. NO. 2.

I have stated in a former chapter that I thought total depravity an ungodly doctrine. I shall now endeavor candidly to examine and consider the propriety of the charge.

1. It is the order and providence of God that children *shall not* bear the iniquity of their fathers, but that every man's sins shall be upon his own head. This is just and equal—this is godlike. Therefore, that children are born in sin, and are under God's wrath and curse because Adam sinned, is an ungodly doctrine—a reproach upon Deity, and a shameful perversion of the truth.

2. The tradition can not be made to harmonize with the character of our heavenly Father, who leaves not the innocent unprotected for a moment. But the story about the fall of man, according to our modern *Mythologists*, seems to represent God as absent, or unconcerned, or outgeneraled by the devil's stealing a march, and doing the fatal deed before the thing was discovered; thus degrading the character of the Creator, and exalting that of the tempter. Therefore it is an ungodly fable!

3. Scripture gives no account that the fate of all Adam's children was suspended on his good or ill conduct. This can not be made to accord with reason; neither is it reconcilable with the kindness and wisdom of our heavenly Father. It is his order that every one shall give an account of *himself* to God. We have no concern with what Adam did, or the sin of any other being. Therefore, that we sinned in Adam and fell with him is a heathenish, ungodly fable!

4. Jesus took little children up in his arms and blessed them. What! Bless them that are under the wrath and curse of God—and subjects of the devil's kingdom! If this doctrine of children being born totally depraved is not an ungodly absurdity, we may look in vain for one in all the coasts of Babylon.

5. A belief that all mankind sinned and fell in Adam is founded on false premises, and still adhered to from a mistaken notion that soul and spirit are one, and are used in scripture as synonymous terms. That such a mistake should be so long persisted in and so obstinately defended, is a wonder of no small magnitude. Some other time I may point out the difference between soul and spirit, with scripture proofs. God is the father of all our spirits; of course Adam is not the father of any. Therefore in reference to our accountability to God, Adam is no more to us than a brother, and could by no means communicate to us any moral or spiritual defilement.

6. If Satan is actually a rival to prince Immanuel; and had envy and spite moved him to mar the happiness of man; and had he a burning malignity raging within for their eternal destruction, could himself have possibly ordered a better plan for its accomplishment than to confine the destiny of millions to the disposal of one man who *was made subject to vanity*—inexperienced, unprotected and alone, particularly when himself was an arch deceiver, with power unshorn, and permitted to work a miracle for man's seduction? Was any thing in the arrangement left for satan to ask or wish for more? But with one bold feat of subtility, and an empire is gained, and innumerable millions are prostrate at his feet—and that too in the immediate presence of his stern opposer! Was ever conquest so immense! Was ever victory so complete!! If all the powers that ever adhered to satan's cause, and all the councillors that ever assembled in Pandemonium, had convened for maturing a plan for the honor and exaltation of their master, they must inevitably have fallen far short of their object unless they had adopted the very same that is advanced and contended for by our modern Mythologists in the doctrine of total depravity, and its origin.

Smithport, Pa, 1840. SEVENTY FOUR.

MAGAZINE AND ADVOCATE.

A. B. Grosh, A. R. Bartlett, G. W. Montgomery, Editors.

UTICA, FRIDAY, JANUARY 8, 1841.

INCIDENTS IN THE LIFE OF A CLERGYMAN.—No. I.

When I came into this State, I was quite young for a preacher, out of health, and so homesick, that very frequent wishes passed through my mind to be at home, under the care of my mother. My funds being low, I had great anxiety lest I should be left among strangers, penniless. A good brother, S. R. S., gave me a letter to the Society in Genoa, Cayuga county, introducing me as a preacher, and desiring an appointment for me the following Sabbath. On Thursday, I arrived there, and notice was given of the appointment. From that time until Sabbath afternoon, my mental sufferings were acute—for this cause:—in getting to Genoa, my money was all expended except twenty five cents; and I had no reason to complain, if the Society did not reward me, inasmuch as the appointment was of my own making; then came the thought, "what should I do, among strangers, without money, yet seventy miles from West Bloomfield" whither I was going, and full of that wrong kind of diffidence which would prevent me from making my situation known. So time passed away—Sunday came—its duties were performed—and the day was over. But who can tell my joy, when the friends presented me rising of thirteen dollars for my labors—my fears were all gone, my difficulties were removed, and my way made clear. I can safely say, that the same amount of money has never given me so much pleasure since. I felt to praise God for disposing their hearts to such liberality—liberality, which has ever secured my gratitude to the friends in Genoa, whose gift will never be forgotten.

This incident may well be considered common place

—but to a young preacher, unacquainted with the ways of the world, it was, at the time it occurred, an incident of great importance. G. W. M.

SIN, THE GREAT EVIL.

There are numerous and grievous evils in this world, of which mankind every where complain, and the burden of complaint is taken up by those that come after them, and rolled onward, and downward, through every generation of our race. But, after all, we much doubt whether nearly all the afflictions that scourge our race are not derived from sin—or, at least, rendered the weighty scourges that they are, by sin.

Look abroad through this goodly earth—back to past ages—forward to ages yet to come—and near by, around and *within*—see man's powers palsied, his talents wasted, his hopes withered by some destroyer of human happiness—poverty, sickness, ignorance, famine, pestilence, war—and ask, whence came these? They have trampled man into the dust, and bowed his soul in degradation, and poured bitterness into the cup of his felicity—and what caused them? Came they from the heavens with its rain—from the air, with its dews—from the sun with its light and heat—or from the earth with its herbage? Sometimes, some of them did; but, oh, how often have they been generated by the ignorance and wickedness of some of our race—and what desolation and horror have been added to them by the inhumanity and ungodliness of our fellow men!

What is history but a mere recital of wars and bloodshed? Yea, what are our papers filled with, but recitals of outbreaking passions, deeds of fraud, murders and violence? Look back through the long dim vista of the six thousand years that have rolled over the earth since man's creation, and from the blood of Abel, shed by a brother's hand, you can trace the stream of human blood flowing downward in increasing waves, crimsoning every purling rill, rolling down every river stream, and tinging each ocean's shores—staining the mountains, and fertilizing the valleys and plains of this fair earth—till the heart sickens and turns in loathing horror from the huge slaughter house, where man butchers man!

And what has thus deluged the earth in gore and washed the nations in blood—what has raised the fraternal hand against the brother's life, and made the destroyer become in his turn the destroyed? It is sin. Sin, the child of ignorance and the parent of moral death, reigns despotic in the world—incites man to war against the rights and privileges of his fellow man—to attempt building up a temple of happiness out of the ruins of another's peace—to heap up a selfish knowledge, and wealth and dominion by dooming others to ignorance, poverty and slavery! Sin it is, that has rendered so unavailing all the lore of science and the skill of art to render their possessors happy. Sin it is, that with serpent stealth winds itself around the pillars of states and empires, and corrodes them by its poisonous and corrupting slime, until they crumble to dust, and the fabric falls, and buries under its ruins those it should have sheltered from harm. Sin it is, that infuses its venom into the sparkling fountains of prosperity, and corrupts the nations that drink of the bubbling waters, until they sink intoxicated by its side, and become a prey to poverty, slavery and political death. And sin it is that enters the domestic circles of earth, and fills them with the deleterious atmosphere of selfishness, distrust, envy and hatred, until husband and wife are severed in affection and become each other's direst foes—or children and parents imagine that the silken bonds with which God has kindly woven their hearts together in a life-long union meant to be one of joy and peace, are forged iron fetters that eat into the soul, and render both hating and hated—or brothers, and sisters, and friends, jaundiced by the potent effluvia, see each other through a discolored medium, and turn away in unmingled abhorrence, or raise against each other the railing accusation or the deadly blow that strikes their kindly feelings to the earth forever!

And thus it is, that even the evils termed natural, have had darkness added to their gloom, poignancy to their wounds, and terrible sharpness to their influences, until they have become the terrible things they now are to our race!

Sin, then, is the great evil to be destroyed, if man would be happy. Death, the last natural evil, (an evil, only, because ignorance and sin have made it so,) will terminate the dominion of all natural evils—so that a deliverance from sin, is the great blessing we should ardently desire now and forever.

How cheering, then, to the philanthropist and the Christian is the passage—"Thou shalt call his name Jesus, for he shall save his people from their sins."—Nor was this a partial deliverance, for his people embrace all mankind. "Ask of me, and I will give thee the heathen thine inheritance, and the uttermost parts of the earth for a possession," said the Lord God Almighty. He is declared to be that chosen seed that was to bruise the serpent's head, (or utterly destroy the first cause of all sin,) while it should only bruise his heel—the seed in whom all the nations, families and kindreds of the earth are to be blessed, by turning away every one of them from their iniquities. To him all kindreds, nations, tongues and people are given, that they may serve and obey him. Matt. i: 21. Ps. ii: 8. Gen. iii: 15; xii 3, and xxii: 18, and Acts iii: 25, 26. Dan. vii: 14.

Nor were these things *promised* in vain; for after that seed came, and received its *name*, all power was given him in heaven and in earth—all things were given into his hand—for the accomplishment of his mission. And this power was given him over all flesh, that he might give eternal life to as many as the Father had given him. And himself declared, in view of his approaching crucifixion, "And I, if I be lifted up from the earth, will draw all men unto me." "All that the Father giveth me, shall come unto me, and he that cometh unto me, I will in no wise cast out." "For this purpose [then] the Son of God was manifested, that he might destroy the devil and his works." Let every one, then, who laments the great evil, sin, rejoice and be exceeding glad—yea, let the whole world "Behold the Lamb of God which taketh away the sin of the world." A. B. G.

THE OPPOSITION.

The enemies of truth are awake. They know that the faith which limits not the arm of the Almighty, nor seeks to impeach him with the charge of weakness or partiality, is even finding its way to their own followers; and they are vigilant in seeking out the imperfections of its admirers. They leave no stone unturned. The least indiscretion of a Universalist is treasured up. The slightest impropriety is remembered, notwithstanding the beam in their own eye. It is well for us that it should be so. It will prevent men from embracing our faith till they understand it, thus adding strength to the sure progress of our cause.

But this is not all. Means that have not the palliation of common honesty, are resorted to. Small evils are multiplied, and large ones are exaggerated, that they may deceive the ignorant. The old false charge of infidelity is revived against us; falsehoods innumerable are coined and sent out into the world, without an attempt to sustain them, only by adding impudence to prevarication; threatenings and denunciations, fanaticism and proscription, are the order of the day. And what does all this evince? Why, that Partialism has at last girded on its own weapons of war, convinced that it is best to die in battle.

Brother, its weapons are harmless against the truth and grace of God. These will triumph. Thy duty is plain. Be faithful. Let thy virtue repel every false charge. Be faithful to the cause of mercy, and you will enjoy its triumph, not in the destruction of God's children, but in the destruction of enmity, and the conversion of enemies to friends. A. R. B.

VENERATION.

It is interesting to hear a man always speak with affection and deference of his God. And it is gratifying to see that his words are consistently accompanied by a most lively sense of obligation and gratitude. If man was not the constant recipient of that love which is inexhaustible; if he was not incessantly called upon to witness the displays of that excellence which is without bounds, we could not expect him to venerate God with all his powers. And yet the world have long been taught that if they did not venerate that which goodness could never even respect, they must suffer the penalty of ceaseless wo. Let us forestall any misunderstanding here. We say that the fact that mankind are bound to venerate the Supreme Being, is proof that none are left by him, liable to such a penalty.

On the assumption that none of God's commandments, or favors to the children of men, during their mortal existence, are the results of his inimitable and unalterable excellence, they are told that he will ultimately alter the entire nature of his dealings, by preserving for damnation, the very souls which he has previously preserved as the objects of his favor. Is there any thing here which we can venerate? Could we even respect such a trait in man? Had Washington reared and cherished his country, and his country's institutions until she began to look forward with that hope which success had inspired; and then refused to lead her councils as he had led her armies, leaving them to dissention and disruption, and a prey to unprincipled ambition—had he thus disregarded her call upon his services, merely because she had not offered him that full remuneration or acknowledgment which his faithfulness and his sacrifices demanded—or had he deserted her and turned traitor to the very interests which he formerly supported, merely because she fostered and protected one who slandered and abused him, or, in fact from any other cause—could we have venerated his character as we do now? Let the scroll which universal consent has fastened upon the memory of Benedict Arnold answer. No, far different are the virtues which we venerate in Washington. He loved his country, weak and impotent as she was; and he never slept upon his post, or despised her, when his strong arm and pure heart, and mature judgment were needed to sustain her from sinking. Faction, nor distrust, nor jealousy, nor treachery ever chilled one throbbing of his heart's love.

Yet we are told that we are not to venerate and love God on account of his visible perfections, because these are merely temporary, and to be succeeded by eternally opposite principles. Others tell us that we have no right to judge of the goodness of God, because we know not which of these two opposites, love and hatred, are most consistent with goodness, and indeed whether both are not. They say that God loves us, but that we look at the visible traits of his character—his protection, and salvation, and the thousand positive blessings which we enjoy, and call these the manifestation of his love, and judge of it accordingly. But behind all these lurks the determination to damn, eternally, the very enemies who are now deceiving themselves with the outward appearances of his providence. That this premise is false may be easily made to appear.

1. It presents an eternal barrier to the exercise of that veneration which comes from the pure in heart. There are qualities which we naturally and unavoidably love, and qualities which we as naturally and necessarily hate. We necessarily love those principles which make us truly good, and wise, and happy. We necessarily hate those which destroy the well being of our race. The former principles only do we designate by the term good. They are good, and result in good, because they are agreeable, always consistent, justifiable and holy. Yet the latter we are told will finally be the prevailing and eternal traits in the divine character. He *appears* to us in a love which protects and saves, and *exists* in a hatred (though it is called love) which abandons and damns. Considering these two characters

seperately we find that we are compelled to venerate the *appearance* at the expense of the reality. If, therefore, the latter be the character of our God, we can not venerate him, until we retrograde many degrees beneath humanity.

2. Many of the ordinary duties of Christians are directly at war with veneration for the character of God as he is represented by the popular errors of the day. We teach the youth the urgent necessity of cultivating a spirit of kindness which shall never desert them even in their treatment of an enemy. Can we then venerate that being, who will rivet the chains of enmity forever around his dependent offspring, and be consistent with our teachings? We lift up our voices against that system of penalties which inflicts punishment without reference to the good of the punished, and after there is no possibility of his being bettered thereby. Do we not, then, speak disparagingly of one trait which popular theology ascribes to God? And when we speak lightly and censoriously of the fickleness, and hatred and injustice of man, do not our censures fall with equal weight upon the changeableness, and wrath, and unmercifulness which mistaken men have ascribed to God? There can be no veneration for principles or qualities, which, as Christians, we are daily called upon to censure in each other.

The character therefore which is portrayed in the doctrine of endless misery is one which is opposed to the best principles of our nature, to the decision of common sense in the discharge of moral obligation, and therefore wholly beyond the reach of respect or veneration. As therefore, it is manifestly the duty of man to venerate his Maker, it is evident his Maker possesses no attribute which is unlovely—never did and never will leave man liable to the penalty or injustice of ceaseless wo.

It will not save the crumbling fabric of endless misery by asserting that it is consistent with goodness, only that the how and wherefore are hid from human comprehension along with the thousand dispensations of providence which are unfathomable. The principle of goodness is not subject to the imagination. It is a broadly and positively defined quality. The distinction between it and evil is as indistructible as that between light and darkness. They never can be merged into each other. If it is good to render happy, or to do that which will result in happiness to the object of goodness, then to do that which will result in unhappiness is evil and detestable. This distinction is never lost in the contrast between divine excellence and earthly impurity. "God is not man that he should lie, nor the son of man that he should repent." He will not look upon sin with the least degree of allowance. He possesses no attribute which can end in unhappiness, or which will tolerate the perpetuity of sin. So the excellences which are enjoined upon man are represented as the transcript of the divine character. There is no quality of goodness enjoined upon man, but what is a trait of the Divine character. "Be ye perfect as your Father in heaven is perfect." And it is supposed that we are sufficiently acquainted with this distinction, and therefore we are commanded to do good as we have opportunity.

We understand then the nature of God's goodness to his children. It is that which must finally result in the happiness of every intelligent offspring. This is diffused through all his dealings with men, and never enters into fellowship with any opposing principle. Dear reader, do you venerate God understandingly, or do you profess to venerate in him, what you condemn in yourself, and in your fellow-being, and hate wherever you behold it? A. R. B.

HOW TO GET A FRANK.

It is believed that few Postmasters will refuse to frank letters on business, if those letters are prepared in the right manner. All subscriptions to papers aid in swelling the profits of a Postoffice; and besides this, we have ever found Postmasters obliging to their friends and neighbors. But it should be made an easy matter for them thus to oblige a friend. They have cares and labors enough of their own, without being burdened with *writing* letters for other people. I propose, therefore, furnishing a copy of a letter to guide those who wish to get a Postmaster to frank a letter to us. Of course, it will be only a model, of which each one must vary the *details* to suit his own case. It should be written in the *third* person, as if written by the Postmaster himself. Thus:—

"Springville, Warren county, Pa., December 1, 1840.

DEAR SIR—Mr. *John Jones, your Agent*, requests me to enclose the accompanying *ten* dollar bill, to be applied as follows.

Thomas Smith, Unity P. O., Crawford county, Pa., new subscriber.	1 50
James Jones, Thames P. O., do. do. Pa., new subscriber.	1 50
Samuel Slack, Springville P. O., Warren co., Pa., old subs., for '38, '39, and '40.	7 00
	$10.00

Daniel Dilatory, Unity P. O., promises to pay soon—he is responsible but slack.

Transfer John Smith's paper, Springville, (deceased) to Sarah Smith (his widow) Lenox P. O., Warren county. Respectfully yours."

Take your letter, *open*, to the Postmaster, get him to sign it, then enclose the money in his presence, fold, and seal, and direct it, and get him to frank it, and the work is done with correctness on your part, and the *least* trouble on his. A. B. G.

N. B. To constitute a Frank, the Postmaster must sign his *name*, with the letters "P. M." after it, and write the word "FREE," all on the outside of the letter. A. B. G.

NEWS ITEMS.

The discussion between Rev. Parsons Cooke, of the Puritan, and Br. Whittemore, of the Trumpet, has been abruptly brought to a close by the former gentleman's refusal to proceed. Mr. Cooke has long endeavored to discuss future (not endless) punishment, and Br. W. has contented himself with showing the irrelevancy of Mr. C.'s proofs and arguments. Mr. C. now says that Mr. W. will not attend to the question! The truth is, Mr. Cooke is tired of the matter, and backs out.

Following the word given by Br. Whittemore, I announced the death of Rev. Barton Ballou, of Cumberland, R. I. Br. W. says it was not the preacher, but a man of the same name.

A second number of the "Lowell Offering" has been issued, all written by the Factory girls, and equal to the first number in talent manifested. One of them handles the Rev. O. A. Brownson, Editor of the Boston Quarterly Review, very ably and justly for his remark, that "*She has worked in a factory*, is sufficient to damn to infamy the most worthy and virtuous girl." I think friend Brownson will be awaked from his dreams about white slaves, and soul-less and food-less operatives, after a few more gentle jogs like the present.

NEW MEETING-HOUSE.—The Universalists in Gibson, Pa., have completed a meeting-house, 38 by 50 feet, with a gallery for the choir, and a steeple which is to be furnished with a good bell. Whole cost from $2,500 to $3000. The dedication is postponed to the last Wednesday and Thursday in January, 27th and 28th. Br. Palmer in writing to Br. Price, says—"Our friends are not numerous but they are very active. We lately formed a society here and appointed the usual officers for the year, and I trust they will do their duty. God grant it! This society will probably have preaching but half the time—the other half is wanted at Brooklyn a distance of nine miles."

NEW AGENTS—John Lighthall, Fort Plain—Seba C. Taylor, Troy, Pa.—R. Betts, Governeur—B. Gardner, P. M., Chapinville—Harvey Jerrells and A. Goodell, P. M., Perrinton—David H. Sweet, Boonville—Burr Hull, P. M., Hull's Corners.

RELIGIOUS NOTICES.

There will be preaching next Sunday, by Br. BROWN, in Mottsville.

There will be preaching on the third Sundy, inst., by Br. SHIPMAN, in Lebanon—Br. MACK at East Greene—Br. CLOWES in Clinton—Br. BROWN, in Scipio, and Br. BOUGHTON, at Howlet Hill—Br. GOSS in Hampton, at 11 o'clock, A. M.

There will be preaching on the fourth Sunday inst., by Br. GROSH, in Bridgewater—Br. N. BROWN, at So. Onondaga—Br. BARTLETT, in Vernon, instead of the third Sunday.

There will be preaching on the fifth Sunday inst., by Br. N. BROWN, in the Baptist house in Jacksonville, Lysander—Br. J. R. MACK, in Columbus.

The distressing condition of our afflicted Br. C. B. Brown, who is laboring under a fatal disease, has induced Br. Sias to make the following appointments, for Br. Brown's benefit. Br. Sias will also visit the friends who may not be able to attend his lectures, within that Association that they also may have an opportunity of evincing their sympathy for the wants of the afflicted.

Br. Sias will preach on Sunday, January 10th, at Depauville, at half past 10. A. M.—Sunday 17th, at Watertown, if the desk is not occupied; if it is, in the evening—also on the evenings of January 7th, at Dexter—8th, as Br. Perry on the turnpike may appoint—11th, at LafargeVille, 12th, at Perch River, near Br. Cole's—15th, at Lockport—18th, at Theresa—19th, near Anthony's old stand—20th, near Br. Woodruff's—21st, at Muskelunge Settlement.

The first Conference of the Chenango Association of Universalists, will be held in Triangle, (Upper Lisle,) Broome county, on the third Tuesday and Wednesday, the 19th and 20th of January.

The second Conference of the Chenango Association, will be held in the Methodist meeting-house, in McDonough village, Chenango county, on Thursday and Friday, 21st and 22d of January. Ministering and lay brethren are earnestly invited to attend both Conferences. Friends unacquainted at McDonough, will please call at Br. Warren's, a few rods North of the village, where they will be directed to places of entertainment.

J. T. GOODRICH, Standing Clerk.

Friends wishing Conferences in their neighborhoods, previous to the next meeting of the Chenango Association, will much oblige the Standing Clerk, by giving him immediate information, and stating the time when they desire them to be holden. J. T. G.

LETTERS CONTAINING REMITTANCES,

P M, Royalton, for E R—P M, Ottawa, (Ills) for J S—P M, Navarino, for R C—W G E, Saginaw, (Mich) for self and G D W—S G, Nunda—I T H, Clintonville, for self and H B—W F G, Auburn, for self, G T, E W S and O H—P M, Smithboro', for S S—E T, Harford, for M B W and C P—P M, Cooperstown, for J K, C T and R W—A T, East Hamilton—P M, Mishwaka, (Ind) for A M—P M, Caledonia, for I B and D S P—P M, Clinton, (Mich) for D D P—P M, Westfield, for G G, S W M and A L W—W H W L, Hudson, for T R—B D, Mount Hope, for self and L H—P M, Eaton, for C G—P M, Hammond, for M A C—B M, Troy, (Pa) for self, L C L, P P, S C T, N C and J P—P M, Ridgeway, for L B—P M, Middlebury, (O) for E S, H R, T B, H C and I D—P M, Otto, for P V S, I and H C—P M, Lodi, (Mich)—P M, Bazetta, (O) for L B W—H W R, Scottsville—P M, Brecksville, (O) for F W R—P M, Pontiac, (Mich) for E C and H S—P M, Lambertsville, (Mich) for M C—D B, Harpersville, for W H, A H and D W—P M, Fultonville, for R D—J B, Harpersfield—B T, Fishkill Landing, for self and J M—P M, South Williamstown—T A P, Paines Hollow, for self, L S and B G—E L, Ovid, for self and S L—B H F, New Milford, (Pa) for self, W S and D F—I A B, Portage, (Mich)—P M, Van Buren Centre, for W H—L V, Ellicottville, for self, L S, P M S and C W—B T, Erieville, for S T and M P—P M, Sodus Point—P M, Harmony, for M S—P M, Trenton Falls, for H R—P M, Middlepor, for O A—P M, Cross Plains, (Ind) for W B—C B, Oran, for E A and W C W—N B, Howlet Hill—P M, Lake Ridge, for I M—P M, Leyden, for A J—P M, Barre Centre, for T S B—P M, Perrinton, for S V, L T, H J and S R P—P M, Nettle Hill, for R D and I P—P M, St Joseph, (Mich) for R K, W H R and G B—E T C, Camden, (Mich) for self and S S C—P M, Ypsilanti, (Mich) for W W, L W O and D S—P M, North Newbury, (O) for V S—S R jr, Reading, for self, J J and C G—C B, Governeur, for self, A G and R C—A G D, Utica, (Mich) for H O, P E, M & N H, W A D, L W and J G—P M, Hammond, for B F—E W, Orleans, for G B S, S H B and A D—P M, Copenhagen, for T H, M J and J R—P M, Marengo—P M, East Bloomfield, for S B—P M, Pitcher, for H C—P M, Portageville, for L W, J C and S M—P M, Union, (Ct) for J T—P M, Sterlingville, for N M C—P M, Speedsville, for E C—J M A, South Hartford, for C T, B M, D T and J M W—P M, Sandy Creek, for A F—P M, North Lansing, for I G,

POETRY.

For the Magazine and Advocate.

SICK BED FANCIES.*

Father! thou call'st me hence—I hear thy voice,
Though others no unusual sounds discern;
There is a low, soft whisper, making choice
Of the wan hour, when stars first dimly burn,
For its revealing, and that voice is thine;
I feel it all my being's depths refine.
Oh, sweetly solemn doth its fond words come—
"Thy race is o'er dear sorrowing child, come home!"

There is a balmy sofiness in the air;
There is bright sunshine on the distant hills;
God's holy spirit moveth every where
Brightening the dim old trees and misty hills,
Till heaven comes down, as 'twere, to this dull earth,
Giving the glorious Indian Summer birth—
And all is beauty—but is heaven less fair?
My spirit inly cries, "dear Father take me there!"

I have been wedded to the sights and sounds
Of this bright world too deeply and too long;
Even now, while standing on life's crumbling bounds,
With scarcely strength for one sad parting song,
My weak heart flutters as each woodland tone,
Steals through the casement, and again is thrown
The spell of olden scenes, o'er heart and brain,
'Till I go back to childhood's haunts again.

Oh, blessed spot! Who talks of sickness now?—
I am at home amid the wild, wild woods—
There is no longer fever on my brow,
As free I roam the ancestral solitudes,
A pure, glad-hearted, never-wearied child,
Chasing the echoes through the caverns wild,
And shouting to the eaglets as they fly,
On tireless pinions, toward the deep blue sky!

Oh, 'mid these bleak and rudely scallopped hills—
Solemn and full of stern magnificence—
A life-fraught essence through the air distills,
And God's high presence thrills the weakened sense!
I feel not of the world—I cast aside
All memory of its jarrings. It has died
Unto my soul! I am alone—alone—
With but heaven's sheltering wings around me thrown!

Here let me linger now. I hear the gush
Of furious waters in yon cavern dim—
And hark! there comes the tempest's fearful rush,
With the wild sobbings of its hollow hymn.
The trees "do battle," and the air grows black!
Huzza! I walk the whirlwind's dizzy track;
I laugh amid the lightnings as they spread
Their flaming banners harmless o'er my head!

The scene is changed. Oh, nature, thou art sweet
In all thy phases! With a pleasant voice
Rolleth a well known river at my feet.
On its green banks my favorite birds rejoice;
Rich flowers are round me with their honied breath;
Old friends draw near; e'en those who fought with death
And were the vanquished, years, long years ago;
I know them by their trailing robes of snow!

O bright must be the land from whence they came,
When bliss, like light, a hallo round them flings.
Who would not walk through death's dark valley home,
To drink such joys from life's unfailing springs?
They point to heaven with earnest pleading eyes,
And lo! bright visions fill the glowing skies;
They rise!—and earth beneath them waxes dim,
As dieth on the air their parting hymn!

Father! I turn me to the darkened wall,
As did thy erring servitor of old;
But not, Oh, God! for length of days I call,
Already, have too many here been told.
I would be gathered to thy fold above,
If so thou willest—for, I know thy love,
Such blessings for the mourner, hath in store,
As heart hath ne'er conceived on mortal shore.

Towanda, Pa. J. H. S.

* The above disjointed, rambling poem, contains, as its head denotes, but the half delirious fancies of an invalid—written down in the order in which they occurred, and should be read, if at all, with the circumstance borne in mind.

FARMERS LIFE AND DUTIES.

If we were envious it was for the farmer—the intelligent, independent farmer, who owned his land, his house, and who was free from debt; whose family were growing up prosperously around him, and upon whom God smiled and blessed. We have seen such a farmer; and in truth we know of no man so happy, and no business so permanently profitable, none that makes the owner so independent. An independent farmer has his house to live in, it is his own; he has learned it by the labor of his hands. He has his granaries filled with the production of his farm, his barns with the stock bread, and the hay raised upon his farm. His cellars are filled with the necessaries and luxuries of life. Almost every thing necessary to feed him and his family grows around him. He may raise his own pork, fatten and kill his own sheep, eat his own poultry and his own eggs—live upon his own bread—knit his own stockings through the agency of his wife and daughters—make his own butter and cheese—in short live and dress comfortably without going off his own home-stead. This is no fiction, and it is the fact that the farmer is the most independent man in the community.

But in order to be happy, and to make his life useful as it ought to be, he must be intelligent—in possession of the means of knowledge—especially that kind of knowledge which relates to his own profession. He must use the means which God has given him to be happy himself, and contribute to the peace and comfort of those around him. In justice to himself he will employ his evenings in the acquisition of knowledge. He will be a reader of useful books, and a supporter of the public press, which brings at his door the newspaper which gives him the history of the world. Such a farmer as this will fulfil his duty to God and his fellow-man, and is the happiest and the most independent among the best of men.

Celebrated Foreigners in England.—"It would be curious to bring into one view the visits to England of those foreigners who have exercised a signal influence on the destinies of their own nation, and thence on those of mankind in general, and to take a glance at their places of abode while here. It would be surprising how little in accordance would frequently be found to be their haunts and habits, with the character which they have left indelibly stamped upon the annals of their time. The Emperor Charles V. feteing and frolicing with Henry VIII. at Whitehall, Hampton Court, Greenwich, or Winchester; Peter the Great, of Russia, driving his sledge through the fine old holly hedges of John Evelyn's house at Woolwich, as his relaxation from the fatigues of ship carpentering in the dockyards, which he was there practically learning; Marat, the bloody Marat, the friend of the ferocious Robespierre, who fell by the hand of Charlotte Corday, teaching French at a dissenting academy at Warrington in Lancashire, intimate with all the Aikins and Carbaulds, and some of whose pupils are yet living, of the most opposite characters, both to their tutor, and to another of his pupils, the famous fighting Fitzgerald of duelling notoriety. Louis Phillippe pursuing the same humble vocation at Richmond; Dr. Franklin busy in London as a journeyman printer; La Mennais seeking employment in London, and refused as stupid looking; or Mina, or Miguel, the lions of London drawing rooms, surprising all the young ladies with their meekness and gentleness, the more to surprise them afterwards with the news of their bloody deeds. Two of the most extraordinary men, however, of the last century who have made any considerable sojourn in this country, are Alfieri and Rosseau."

MARRIAGES.

In Moravia, April 14th, by Rev. H. Boughton, Mr. James Russell, to Miss Amy Taber, both of Moravia.

In Scipio, by the same, July 8th, Mr. Pardon T. Tallman, to Miss Mary Cushman, all of Scipio.

In Fleming, August 10th, by the same, Mr. Robert Shaw, to Miss Anna J. Mattoon, both of Fleming.

In Venice, October 14th, by the same, Mr. Franklin Parker, of Scipio, to Miss Cordelia L. Chapin, of Venice.

In Scipio, December 16th, by the same, Mr. Wm. H. Babbit, to Miss Harriet L. Leach, both of Fleming.

In Deerfield, December 24th, by Rev. D. Skinner, Mr. Andrew Bradley, to Mrs. Lucy Talbott, both of Litchfield.

In Oxford, November 23d, by Rev. J. T. Goodrich, Mr. Oliver D Anderson, to Miss Mary Smith, both of Oxford. In Smithville, December 23d, by the same, Mr. Clark Holdridge, to Miss Lucinda Loomis, both of Smithville.

In Conewango, December 24th, by Samuel Cowley, Esq., Mr. Warner, Merchant, of Napoli, to Miss Mehitabel Wood, of the former place.

DEATHS.

In the town of Bridgewater, December 20th, of consumption, Mrs Betsey Robbins, consort of Lorin Robbins, in the 80th year of her age. The deceased had long believed and trusted in the living God, "who will have all men to be saved and come unto the knowledge of the truth," and her hope was like an anchor to her soul, in the hour of trial. The aged husband who had been her companion for 60 years, still tarries to mourn his inexpressible loss, yet his ardent gaze is upward to the mansions of rest whither she has gone, to await his coming. A large family of children and other relatives are called to mourn their deprivation of her society. Sermon on the 22d, by the writer. A. R. B.

In Navarino, December 16th, Mr. I. P. Wood, aged 46. He was perfectly resigned to the will of God, and calmly fell asleep in death, trusting in God as the Saviour of all men. R. C.

Was drowned, in Wolcott, Wayne county, November 24, 1840. Harriet S. Guild, only daughter of Rebues and Eliza P. Guild, aged 2 years, 9 months, and 9 days.

In Bainbridge, December 1st, Mr. Joseph Works, aged 72 years. Funeral on the 3d, at the meeting house in South Bainbridge; Sermon by J. T. G.

At Sandy Hill, December 12th, Miss Charlotte S. Lamson, daughter of Jonas Lamson of that place, aged 16 years. Death came to her in the tardy paced, but fatal guise of Consumption. Br Lamson, in communicating her decease, says—"This makes five daughters and my wife that I have lost by consumption *in less than five years!* But still I can say, as did good old Job—'Though He slay me, yet will I trust in him.'" Truly can Br. Lamson say thus, for he believes that He who thus has bereaved him is "good unto *all*," and will appoint to him, and his children, and his departed companion, no *divided* fate in the other world. May God continue thus to bless the mourners with his consolations. A. B. G.

In Pompey, Onondaga county, N. Y., September 10th, Mr. Ebenezer P Avery, aged 75 years. He was truly a father in Israel, a worthy member of Society, and his loss is deeply lamented by all who knew him. He was one of the earliest settlers of the town, having been a resident for nearly forty years. He died in the triumphs of faith.—His faith seemed to grow stronger and stronger the nearer he advanced to the portals of death. A few minutes before his departure, he called one of his Methodist brethren to his bedside, and addressed him as follows. "You see how my faith bears me up in the dying hour." He then called upon all around him to join in praises to the God of salvation and of redeeming grace. May the consolations of the gospel of peace comfort and sustain his aged companion, and all those who have been called to mourn the loss of this good man. His funeral was attended on the 11th, and a sermon preached on the occasion by Br. E M. Woolley.

In Chicago, Ohio, November 17th, Wm. L. Avery, aged 47 years. He was a son of the above. He lived and died a Universalist.

In Pompey, December 11th, Laury Williams, daughter of Wm. C. and Laura Williams, aged 9 years. The deceased was truly an interesting child, and her loss is severely felt by her afflicted parents. This is the *fourth* child, if I mistake not they have been called in the providence of God to part with. May they not mourn as those who mourn, without hope. May they be comforted by the assurance that they shall meet their beloved children on the fair banks of deliverance in the "spirit land," where parting will be no more: where death nor pain, nor sorrow nor crying shall never be known. The funeral was attended by the writer on the 14th, and a sermon preached from Rom. v: 20, 21, to a large concourse relatives and sympathizing friends. N. Brown.

In Fleming, Cayuga county, November 5th, Mr. Winslow Leach, in the 54th year of his age. Br. L. had for some time been a firm believer in the Restitution, and the consolations which this faith imparted to him in death, buoyed him above all fear, and enabled him to take his departure with joy and rejoicing. He often expressed to his family, during his last illness, his unshaken confidence in God and his promises; and his hope continued to burn brighter and brighter, till his spirit burst its mortal fetters and soared to heaven. His funeral was attended on the 6th, and the consolations of the gospel presented to the mourners and a large concourse of friends and neighbors, by Rev. H. Boughton.

THE MAGAZINE AND ADVOCATE,

IS PUBLISHED EVERY FRIDAY,

BY A. B. & C. C. P. GROSH.

TERMS.—To Mail and Office subscribers at $1.50 per annum, *in advance*, or within *four months*; $2.00 if not paid within *four months*; or $2.50 if not paid *within the year*. No subscription received for less than one year, unless the money is paid in advance; and no paper discontinued till all arrearages are paid, except at the discretion of the publishers. Agents or companies, paying for *eight* copies, will be allowed the *ninth* copy *gratis*; and so in proportion for a larger number. All communications by mail must be *post paid* or *free*. ☞ To city subscribers who receive their papers by a carrier, $2.00 per annum, payable *in advance*, or $3.00 if not paid *within the year*.

C. C. P. Grosh, Printer, 41 Genesee-street.